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COUNCIL OF CHRISTIANS AND JEWS

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OUR NEXT ISSUE

If all goes according to plan—and there is every reason to hope that it will!—the next issue of *Common Ground* will appear in a new, and we hope, more attractive format. There will be more pages too; and with them, a number of new, and if we can make them so, more interesting features—though not all the old ones will disappear. But so as not to spoil whatever pleasure there may be in the way of anticipation we intend to leave you to make your own discoveries and to form your own judgments about them.

Two things, however, we would ask. The first is that you will be good enough to let us know *what you yourself feel about Common Ground*. Every two months for the past two years we have let loose on the world some 3,000 copies of the magazine. It would be immodest of us to suppose that all our readers agreed with everything we have said, and much too depressing to be forced to the conclusion that no one reads it anyhow! But it would help us greatly and perhaps even yourselves not a little, to have your views to which, we assure you, we should give the most careful consideration.

Secondly, since we are proposing to print a larger edition, we should be most grateful for any suggestions either as to friends whom you think might become subscribers, or for whom you would like to pay a year's subscription, or, if you would let us have them, the names and addresses of a few interested people to whom you think we might send a complimentary copy from time to time.

In order to make all this easier for you—and for ourselves—we are enclosing a duplicated slip which we should be very grateful if you would kindly complete and return to us. Will you, please? Thank you very much indeed.

FRIBOURG 1948

A Roman Catholic View

The Rev. Father Maurice Bévenot, S.J.

The International Council of Christians and Jews formally inaugurated at a multi-national conference held in the Catholic University of Fribourg in Switzerland, last July, is composed of Christians and of Jews who are anxious to work together, in the conviction that most of the friction which all too often exists between Jews and Christians could with patience and good-will be reduced, and its causes removed.

Besides the inauguration of the International Council with its three Co-Chairmen—Dr. Henry Noble MacCracken (U.S.A., Protestant), Professor Jacques Maritain (France, Catholic) and the Marquess of Reading (England, Jew)—the conference discussed three of the main branches of its work: (1) the function of education in promoting inter-group understanding; (2) co-operation in civic life "between all groups of Christians and of Jews on the basis of their common convictions and with mutual respect for differences of faith and practice"; and (3) the incidence and the causes of intolerance to which religious and racial groups are still subjected to-day.

This programme, as can easily be appreciated, covered an immense field and, in certain directions, allowed for no more than a tentative survey. At times, as was to be expected, the discussions brought to the surface some very divergent opinions both as to principles and facts. But though lack of time obliged much to be left unfinished, real progress was made; many things were explained on this side and on that, and agreement on a number of points was come to after patient if at times vigorous discussion. The difficult situation in Palestine was a notable example of this.

Just as it would be a mistake to imagine that Hitler's end meant the end of antisemitism, so it would be a misconception to think that the Jewish problem was the only or even the principal aim of the new ICCJ. There are many other "group-tensions" with which it is concerned. Its attention is naturally claimed too by the intolerance of certain governments or dominating groups towards this or that religion, or to religion in general. The difficulty of handling such a matter is obvious, but in many ways the ICCJ hopes to be able to co-operate with those who are already promoting the cause of human rights and fundamental freedoms.

An Important Question

You may think that this is all too idealistic, that it does not take into account the religious realities involved. You may ask: "Does not all this sort of work endanger those who are engaged in it, so

that through contacts with Jews and with Christians who believe differently from ourselves, we shall begin to lose hold of our faith? Does not such work always run the risk of *indifferentism*?" Now, I myself put this very question to a zealous Protestant from America, who has been engaged in this work for many years in the United States and has recently been promoting it in the American zone in Germany. I expected him to agree with me; but on the contrary, his answer was that those who worked in this co-operative way needed to respect one another for their sincerely-held religious convictions, and that such respect for others only *strengthened* one's own faith and one's appreciation of its importance. After thinking about this for a day or two, I asked him whether what he had said was merely "wishful thinking" on his part, or could he give me any evidence that it was so in fact. He at once gave me three instances in detail—of a Protestant pastor, of a Jewish leader, and of a Catholic priest—who, each in his own way, testified that since he had begun working in this organisation of Christians and Jews, he had come to appreciate and to practise his religion more fervently than before. And he added that he could give me many more instances of the same within his own experience.

An Answer

This may seem extraordinary, but perhaps there is a simple explanation. Unless we are careful, we tend to "take for granted" the essential realities of our religion, and to attend only to the fulfilment of those practices which are expected of us. Even our prayers become a matter of routine. Now when we make up our minds to enter into friendly relations with people whose religious ideas are different from ours, and when we recognise that those ideas, though we don't accept them, *mean* a great deal to *them*, and we resolve to respect the sincerity with which they hold them, we are thrown back upon our own religious ideas and are led to ask ourselves how much these in turn mean to *us*. And not only that. For when we find others respecting us for our religious beliefs, though they do not share them themselves, we are moved, as it were instinctively, to respond to that respect by a greater sincerity in our faith, and come to value it in a new way. We rediscover what we had "taken for granted"; and what we did out of routine, we now do because we mean it.

But whether this is the explanation or not, the fact seems to be clear that those who work in the spirit of the ICCJ for better human relations among people of different creeds, find that it leads, *not* to indifferentism, but to a deepening of their own hold on religion. "Blessed are the peacemakers, for they shall be called the children of God."

This article was originally written for the Dutch Catholic weekly, "De Linie," and is here reproduced with the author's permission.

OUR EDUCATIONAL TASK

Recommendations from Fribourg

In our last issue we promised in future issues of *Common Ground* to publish some of the findings and recommendations of the three Commissions which made up the International Conference of Christians and Jews held at Fribourg last July. In fulfilment of this promise we print below a number of extracts from the report of the Educators' Commission, the largest of the three, and that for which the greatest amount of preparatory work had been done. We would only add that Professor J. A. Lauwerys of the Institute of Education of London University, who chaired the Commission at Fribourg, has agreed to serve as the European Director of the Educational Programme of the International Council of Christians and Jews during the coming year. In this appointment lies our assurance that a serious attempt will be made during the next twelve months to carry out at least some of the Fribourg recommendations.

The Educators' Commission

Considering:

- that every people and nation has a distinct contribution to make to the spiritual and cultural enrichment of the world;
- that national animosities are a great and growing menace to mankind;
- that the progress of man has been both towards greater individual freedom and towards the integration of human societies into ever greater wholes;
- that respect for the integrity and unique work of the human person demand tolerance, charity, and equal treatment for all together with full opportunity for each.

Considering also:

- that the perils we face are terrible and urgent;
- that advance towards freedom, equality, and brotherhood is neither assured nor automatic;
- that schools and educational agencies are instruments of social action for the pursuit of the ideals we cherish;
- that on the children and the young, citizens of the future, rest our brightest hopes.

Recommends:

- that educators in all countries bend themselves directly and purposefully to the eradication of hatred and to the promotion of harmony between men and nations;
- that in their aims, organisation and practices schools should model themselves upon the ideal democratic society;

—that particular attention be paid everywhere to the preparation of future teachers so that they may be able to fulfil adequately the new responsibilities laid upon them; special courses in dynamic psychology and child development should be provided in their training.

—that the needs of adolescents be taken fully into account so that their idealism may be enlisted to the noble purpose of furthering human brotherhood.

—that everywhere possible wise and enlightened systematic advice be made available to children and young people not only through the schools but also in youth serving agencies, or clubs; —that researches and enquiries into the best methods of improving human relations as well as into education for international and intergroup understanding be encouraged and supported.

The report also contains a number of recommendations to the International Council of Christians and Jews concerning such matters as the establishment of effective contact with UNESCO; the organising of school correspondences, exchange visits, etc.; the preparation of lists of books dealing with life in different countries and the publication of special pamphlets and literature for teachers; the investigation of the possibility of adopting and teaching a universal auxiliary language; and the place and importance of religious education in relation to the removal of group tensions.

A SYLLABUS OF RELIGIOUS EDUCATION

H. H. Elvin

Mr. H. H. Elvin, a member of the Education Committee of the Middlesex County Council, and a former chairman of the T.U.C., has sent us the following notes on a report of a Conference on Religious Education which appeared in the last issue of Common Ground. The Syllabus to which he refers and which we heartily commend to our readers can be obtained from the Middlesex County Council Education Committee.

I have read with interest the report on the Conference on Religious Education held at Whan Cross. This seems to imply that organised Christianity at any rate still stresses the idea that as long as an individual is a member of a Church all is well, and that therefore there is no need to face up to life's realities.

Religious Teaching and Modern Problems

It is true that religious instruction must affirm that religion has something significant to say about social and economic questions, but nothing is declared as to what has to be done over and above

the "four practical suggestions" mentioned. The second of these clearly suggests how far removed from earth these conferences are! From my little experience I am satisfied that the older children in our schools are interested far more than they are given credit for, in the relationship of Christianity to modern problems; and from a greater experience gained in lecturing to H.M. and U.S.A. Forces, that both men and women are keenly desirous to know if Christianity has a message for modern times.

It seems to me also as naive to declare that our Sunday Schools can give to our school population an "overtone of emotional faith" which day-school teaching cannot impart. I am absolutely convinced, as far as Middlesex maintained schools are concerned (I am not qualified to speak of others), that our Sunday Schools will have to alter radically both their curricula and methods if the Churches are to appeal to young people after leaving school, because they will know more from school about Christianity in the real Biblical sense than is to be found in our Sunday Schools or even in our churches.

The Best Training for Everyday Life

I have had the happy privilege of being chairman of the committee appointed by the Middlesex County Council charged with preparing a religious syllabus for use in its maintained schools. We started as a mixed crew representing the Fundamentalist and the Higher Critic; the varying views between Low Churchman and Anglo-Catholic; Nonconformity, including the Brethren; teachers with their theological views and pedagogical training; and various political strains running through them all. We finished not only as a team but as a fellowship. The evidence for this is that during 60 sessions, averaging $\frac{1}{2}$ to 3 hours each, not a single division was taken on the big issues determined, every decision being unanimous. We were helped by adopting certain guiding principles which included:—

- (1) The relationship between God and man and between men and men.
- (2) Training for citizenship as part of the duty of the school.
- (3) The Bible to be the basis of that training which should have a definite relationship to modern problems.

As a result of this the children who pass through the Middlesex maintained schools will be prepared as never before for the hazards of post-school life—religious, social and political. In my opinion this will be a challenge to the Churches to re-orientate the teaching in their Sunday Schools, and their practical outlook on life's everyday issues (including antisemitism) which affect millions of people.

Arising out of the third suggestion made by the Conference I would urge the Society of Jews and Christians to consider seriously whether they should not make a strong appeal for the adoption, wherever possible, of the Middlesex syllabus.

THE JEWISH NEW YEAR

Although as I write, the Jewish New Year Festival and the Day of Atonement are still to come, these lines will not appear in print until the observance of these solemn occasions is already passed. I trust, however, that they will not be so far forgotten as to render inappropriate the expression of the New Year greetings which I know their Christian friends would wish to extend to the members of the Anglo-Jewish community, and indeed to Jewry the world over.

To wish anyone a Happy New Year in days like these implies either an optimism so light-hearted as to be almost callous, or some understanding and appreciation of that true happiness which is the confidence of those who believe that the God who sat as King at the flood, sitteth as King for evermore, and that He will bless His people with peace. It is only such a faith, and an ever clearer understanding of its practical implications in terms of political, social and economic life, that can carry either Jew or Christian very far along the difficult road we shall have to travel together during the months and years that lie ahead.

The year that has passed, 5708 according to the Jewish reckoning, has been like so many of its predecessors, a year of mingled hopes and fears, of triumph and disaster. The Chief Rabbi in a special New Year message to the Jewish Chronicle spoke of it as "the wonder year of Israel's history in these last decades", the year in which "the State of Israel has become a fact to be recognised publicly, realistically and juridically, sooner or later, by all nations of the world."

But it is a year that has been tragically marred both inside and outside Israel by acts of folly and barbarism, committed by Jews and non-Jews alike, which have stirred to its very depth a world well-nigh sated with horrors and frustrated by fear. It is a year that has seen an alarming growth of tension in the international situation, until increasing numbers of men are asking, not whether, but when we shall find ourselves involved in yet another world conflagration.

At such a time it is well to be reminded that the most solemn moments of religious experience, whether Jewish or Christian, are those in which the individual soul is brought face to face with the living God. In such hours there is no loophole for the evasion of responsibility. But neither is there cause for despair. For God is not, as men are, impotent in the face of evil, nor is He indifferent to the sufferings of His people. His justice is tempered with mercy, and the Creator, who holds the universe in the hollow of His hands, is also a Father in whose sight the life of every one of His children is of infinite value.

And this is perhaps above all else the heart of the Jewish New Year message, and of the Day of Atonement which follows it so closely. Here the note of national deliverance, so characteristic a feature of the Passover celebration, is missing, and in the silence of this solemn New Year service, broken only by the call of the Shofar to repentance, man is left to make his peace with God.

It is surely in that existential moment in which man and God, religion and life, are made one in the mysterious blending of the temporal with the eternal that the victory over the world, with all its tragedy and frustration and fear, is won, and it is in the recognition of that fact that we make bold to wish our Jewish colleagues a "Happy New Year" and to pray that we and they may know increasingly the liberating power of these eternal truths.

W. W. S.

FROM THE SECRETARY'S NOTEBOOK

Lord McGowan

Lord McGowan, whose acceptance of the office of Christian Treasurer we announced in the January, 1948, issue of *Common Ground*, has just written to say that on doctor's orders he has been advised "most emphatically" to give up interests extraneous to his Company, and that, therefore, to quote his own words, "with great reluctance I have to intimate that I can no longer act as one of your Joint Treasurers."

All who know the very heavy burden of responsibility which Lord McGowan has carried for many years now as Chairman of I.C.I., and the inevitable strain imposed upon him by his frequent journeys abroad, will sympathise with the considerations which lead him to resign his office as

Treasurer of this Council, much as they regret the resignation itself.

It is good to know, however, that this will not involve the complete severance of Lord McGowan's association with our work, for, as we pointed out in our earlier announcement, he has been both a member of the Council and a generous contributor to its funds since the earliest days of its existence. We extend to him our gratitude for the interest he has always shown in the Council, and express the hope that the shedding of some of his responsibilities will help towards the recovery of a full measure of health and strength.

South Africa

So far as the South African situation is concerned, I have been at a loss to know what to

say. It is so easy, from a distance, to make sweeping generalisations; so difficult to acquire an accurate knowledge of all the relevant facts, and still more difficult to enter into the feelings of those who are actually involved in the situation. My problem has been solved, however, by the recent publication in this country of a book which has achieved a remarkable success in the United States: *Cry, the Beloved Country* by Alan Paton.

Alan Paton who was one of the members of the South African delegation to the International Conference of Christians and Jews at Oxford in August 1946, has had two major interests in life — the betterment of racial relations, and penal reform. In this, his first published novel, he has written, against the background of his experience in these two fields, and out of a sense of deep personal understanding of the problems not only of communities, but also of individual men and women, the story of South Africa today.

With a quiet dignity and restraint which are all too rare in these days of slick answers and superficial judgments, he has laid bare the heart not only of the South African but of some of the major problems of the world. "The truth is," he writes in one place, "that our Christian civilisation is riddled through and through with

dilemma. We believe in the brotherhood of man, but we do not want it in South Africa. We believe that God endows men with diverse gifts, and that human life depends for its fullness on their employment and enjoyment, but we are afraid to explore that belief too deeply . . . The truth is that our civilisation is not Christian; it is a tragic compound of great ideal and fearful practice, of high assurance and desperate anxiety, of loving charity and desperate clutching of possessions."

Its primary reference is to South Africa, but in its deepest implications this book deals with universals. It was this, I think, that brought it so vividly to life as I read it. I can only hope that many others will find it as moving and as stimulating as I have done.

Count Bernadotte

And what are we to say of the assassination of Count Bernadotte? We have all of us, Jew and Christian alike, given expression in some form or other to the deep sense of horror so universally felt at a crime which has shocked mankind. In like manner, we all share the hope expressed by the Board of Deputies at a recent meeting that the "measures taken by the Government of Israel to apprehend those suspected of complicity in this dastardly crime will root out the evil of terrorism."

But expressions of horror and

the punishment of the murderers will not take us very far. In the words of a statement issued on behalf of the Council's Executive Committee two days after his assassination: "the best tribute that can be paid to Count Bernadotte's memory is to bring to successful conclusion the work of reconciliation which he began." In the fulfilment of that task there is much to be done by many people at many levels of national and international life, both inside and outside Palestine.

There are, however, two related issues which stand out as a challenge to all of us in this country. The first is for Christians, who should do all they can to understand the many and varied factors which have contributed to the development of this present tragic situation in the Holy Land. It is also imperative to guard against the ever present danger of seeking emotional release in sweeping generalisations which visit upon whole communities

the responsibility for the crimes of the few.

And secondly, on the Jewish side, there is need for increasing attention to new problems to which the establishment of the State of Israel must inevitably give rise. Jews in Great Britain must work out for themselves what many feel to be a problem of loyalties—their relations to the country in which they have their citizenship, and to the land of Israel in which they have a very proper and lively interest and towards which they will naturally entertain very strong feelings of affection.

In the fulfilment of these tasks is much that we shall need to do separately and through the normal channels of our respective communities. But there are, I believe, ways in which we can be of very real help to each other, particularly through those opportunities for joint consultation which are afforded by the existence of Councils of Christians and Jews, both national and local.

BOOK NOTES

Paul and Rabbinic Judaism

*By Professor W. D. Davies
(S.P.C.K., London, 27/6)*

This book is doubly welcome. As a study of what its author refers to as "certain pivotal aspects of Paul's life and thought" in their relation to the Rabbinic Judaism of his time, it has much that is en-

lightening and stimulating to say about a subject which is of great interest and importance both to Christian and Jew, and concerning which there has hitherto been all too much confusion and misunderstanding in the past.

It is welcome, too, as the first published work of a New

Testament scholar who has thought it worth while to make a serious study of the Rabbinic background of the origins of Christianity. Those who know and value the work of men like Travers Herford, Herbert Danby, T. W. Manson, Claude Montefiore and Joseph Klausner (whether they agree with all their conclusions or not), will rejoice to find in Professor W. D. Davies one who has already by the publication of this book, won for himself a place in the distinguished company of those who have recognised the extent to which some knowledge and understanding of its Judaic background is indispensable to a proper understanding of the New Testament.

The thesis of the book is simply stated. It is, to reveal how, despite his Apostleship to the Gentiles, Paul remained as far as was possible, and not merely for considerations of expediency, a Hebrew of the Hebrews who, as Professor Davies puts it, "baptised his Rabbinic heritage into Christ." This interpretation of St. Paul is in sharp contrast to that of those who, following Claude Montefiore, maintain that he was almost entirely unacquainted with the best Rabbinic Judaism of his time, and that he knew only that of the Dispersion which Montefiore described as "colder, less intimate, less happy because it was poorer and more pessimistic" than its Palestinian

prototype. It differs too from the still more widespread attitude of those who tend to explain the Apostle almost exclusively in terms of Hellenistic influences. Professor Davies desires neither to deny nor to minimise the importance of those influences. He is concerned only that we should see more clearly the ground for believing that the major influences in his life were Jewish, and that for all the burning conviction which inspired his mission to the Gentiles "it was part of his integrity as a man that he should retain his Hebrew accent, as it were, even in his new faith." In St. Paul, Professor Davies sees the apparent paradox of the universalist who remains intensely loyal to his own people and nation. "We believe" he writes, "that Paul's concern for Israel after the flesh is a tribute to the profundity of his thought no less than to the warmth of his affections because . . . it is a sublimation of nationalism in Christ such as Paul yearned for for his own people that must always be desired, and not its suppression or extinction."

His Jewish readers will find some aspects of this thesis difficult if not impossible of acceptance. Yet few will deny that implicit in the sentence just quoted is one of the most perplexing, and at the same time inescapable problems not only of the first but of the twentieth century also, a problem with which Jewry no less

than the Christian Church must learn to grapple constructively, or be faced with virtual extermination. What, for example, is the relation between nationalism as a political, and as a religious, concept in the State of Israel? And what is the responsibility of the Christian as a member of the Church which he believes to be a supra-national Society, and as a citizen of a national State which may be compelled to go to war with another national State.

These are no mere academic questions, but immediate and practical issues, as is also Professor Davies' challenging affirmation which falls within the same field of reference, that "a truer understanding of Paul would at least have preserved the Church from the black stain of Antisemitism." His treatment of the whole subject is one which merits the serious attention and close study of Christian and Jew alike, and it has the very great advantage of being readably written. Although it contains all the necessary critical apparatus for the serious scholar, its message is presented in such terms that the layman will be able to read it not only with profit but with pleasure.

Professor Davies has "sent the work forth with the earnest desire that it should above all help to lead toward a deeper understanding of Judaism among Christians, and of Pauline Christianity among

Jews." There is, I believe, every reason to hope that his desire will be fulfilled. For my part, I shall look forward with keen anticipation to further work in this important field from one who is so obviously well qualified in it.

W.W.S.

Christianity and The Children of Israel

By A. Roy Eckardt

(King's Crown Press, New York, 1948. \$3)

The author of this book is a professor of Philosophy and Religion who has long been interested in Youth work in New York. As a result of his experience, he asked himself the question: "How can a Christian avoid intolerance toward the Jews while still loyal to the Christian faith?" In this book he attempts a reply. His approach is definitely theological. Eckardt belongs to a school of theological thought which counts amongst its representatives such prominent Christian thinkers as Niebuhr, Brunner and Tillich. Since, in their thought, there is "a contrast made between the God of Jesus Christ and every historical reality," such realities (which include the Church and the Bible) possessing only a relative character, then—asks Eckardt—will such a stress upon Jesus as Christ lead to increased tension between Christians and those who do not accept Christ? Will the emphasis upon the uniqueness of Christ, inspire intolerance

towards those who reject such a belief?

Eckardt does not present us with a cut and dried solution. But he suggests two paths along which light might be found. Along the one we may come to see that, since all "historical realities" are relative, "the Church must be willing to surrender its Empirical Existence should this be necessary in the struggle against social evil" (e.g., antisemitism). This, because Eckardt views the whole historical process as relative. "Neither the Church, the Christian religion, the Bible, nor Christians themselves are exempt from the judgment of God."

The contrast is therefore made between the God of Jesus Christ and every historical reality. Because of this, the second path to be followed is that which leads to a deeper understanding of the mystery of Christ. "We may believe that all men are ultimately reconciled to God through Jesus Christ," says Eckardt, "... (but) the grace of Christ operates in a hidden manner." He works both in a visible and in an invisible way, and "it is human arrogance to try to comprehend God by making final judgments concerning salvation."

The book is enriched with a bibliography and with copious quotations to illustrate the viewpoints of churches and of individuals.

K.H.

Wherein I Glory

Jewish Contributions on Moral Leadership
(Standard Art Book Co. Ltd. for the
Anglo-Jewish Association, 15/-)

This is a selection made from lectures forming part of a course of instruction on moral leadership, instituted by the Air Ministry in 1944, to be held under the auspices of certain religious denominations and delivered by a group of distinguished scholars and experts.

In his introduction, Rabbi Israel Brodie describes the contents as indicating the general design of the course which was: To take the students back to the sources of Jewish inspiration — the Bible, Jewish history and literature; to make leadership informed, responsible and humble; to provide first-hand acquaintance with practical leadership exercised in typical communal organisations.

The book has been published by the Anglo-Jewish Association in the belief that the need for moral leadership is vital in these days of "moral unease and intellectual wavering." The editor, R. N. Carvalho, describes the collection as "an anthology of Judaism showing the Jew as he is at his best, a workaday idealist with both feet firmly on the ground and his head in the clouds."

The lectures do not seem to be arranged in any particular sequence and are of varying interest. Among the most arresting are three dealing with

the prophets Isaiah, Jeremiah and Micah, in which the characteristic message of each is emphasised and also its relevance to the world of to-day: Isaiah, the statesman-prophet, with his vision of the holiness of God and his passion for the moral and social reform of his countrymen: Jeremiah, preaching a spiritualised and universal religion in which all nations have their part: Micah with his sublime definition of true religion: "To do justly, to love mercy and to walk humbly with thy God"; and his resplendent vision of a future of universal peace—the result of Israel's fulfilment of their supreme mission of teaching the true religion to all nations. Other lectures deal with Jewish faith, ethics and worship (with special reference to the treasury of the Psalter), the Jewish home with its exquisite symbolistic ritual, famous personalities in Jewish history, Hebrew culture and civilisation, religious and moral leadership, racial origins and the relations between the Jew and his neighbours, while the last few lectures are concerned with health and hygiene, and describe the principal bodies concerned with the organisation and safeguarding of Jewish life and culture. W.F.

Negroes in Britain

*By K. L. Little
(Kegan Paul, 25/-)*

From time to time we read in the press about racial discrimination in this country;

a prominent West - Indian is refused entry into one of the big hotels, racial riots are reported from Birmingham or Liverpool, or there are sordid accounts of stray stabbing in Cable Street in the East End of London. So much for the occasions that come to the notice of the general public; but what about the discrimination that goes on all the time, in periods of depression a little more perhaps than at others, but nevertheless a discrimination that is not likely to diminish in the world of tomorrow now that the hegemony of white races is everywhere threatened?

Those of us who are not directly connected with them through our work, or through living in an area where there is a coloured population, are hardly aware of the complicated factors that make up the problems of the coloured minority resident in this country. The actual size of the coloured community in Britain is small, but its members vary considerably in the backgrounds from which they come and the activities in which they engage, as well as in their reactions to England and England's reaction to them. It is easy for instance to lump them together, and to overlook the tension and differences that exist between the African and Jamaican, and even between the Jamaican and the man from Trinidad. Dr. Little could, I feel, have profitably

shown us something of this. But nevertheless his book is a pioneer work of its kind, and gives us not only detailed information about the various techniques in surveying a community, but also a close study of the coloured peoples of Cardiff, and an outline of the history and cultural context of race relations in England generally.

The writer was wise to choose Cardiff's coloured people for his study, because the community is very highly concentrated in one area, and preserves therefore many characteristics which are often lost when the coloured population is more scattered. The picture which he gives us of the Cardiff community is complete and detailed and will, I hope, give precedent for similar studies in other towns in England where there is a considerable coloured population. Although the Cardiff community is restricted by its maritime setting, Dr. Little includes in the second part of his book people of a much wider range of social strata which adds greatly to the picture of the negro in Britain. The chapter on the coloured man's reaction to England is of particular interest; of even greater value, perhaps, is the scientific assessing of the degree of racial discrimination with regard to employment, housing and social intercourse. The book shows throughout sympathy and understanding of the

human issues involved in racial tension. This sympathy, strengthened by intimate knowledge and an unbiased scientific approach, makes the work an outstanding contribution to our understanding of the racial problems on our doorstep.

It deserves detailed study by all who feel a concern to eradicate race discrimination.

M.T.

Story of the Arab Legion

*By Brigadier John Bagot Glubb
(Hodder & Stoughton, London, 25/-)*

There have in the past been many Englishmen who, through service in Arab and Islamic countries, have developed a loyalty to the people whom they served often stronger than that they owed to the Empire which sent them. Such men have not usually been interested in politics, which they associated with the complex and degenerate civilisation of the West from which they had escaped—one remembers the arbitrary limits that Lawrence set to his mission, and how obtusely he appeared to lose interest in the Arabs once he thought that mission seemed to be accomplished. When politics have been forced on them they have espoused the nationalisms, reactionary and chauvinistic though these might be, of their adopted countries. Sometimes, as in the case of St. John Philby in Arabia, or of many officers and civil servants in

the Moslem areas of India immediately before the partition, the political activities in which they became involved have been in opposition to the policy of the British government.

The publishers of the story of the Arab Legion do Glubb Pasha no service by trying to make political capital out of his book. The blurb indicates that it is likely to affect one's attitude to Zionism. But, in fact, to judge by the book's contents, Glubb Pasha must be one of the last influential members of the Anglo-Arab fraternity to steer clear of the political passions with which the Middle East is convulsed. Perhaps he was in a fortunate position. Transjordan, where he served for eighteen years, first as Commander of the Desert Patrol and later as Commander of the Arab Legion, was a mandated territory created by the League of Nations under the rule of the Emir Abdullah. The policy of the British, the mandatory power, kept pace with the slow development of Transjordanian nationalism; thus allowing Glubb Pasha successfully to serve two masters. His book therefore, is a record primarily of service rather than of views. In it is that strange mixture of romantic gallantry and honest-to-goodness common sense, of paternal solicitude for the Arab and mystical attraction to the desert and its history, that are typical of

all that is best in the Anglo-Arab tradition. He may not write with the literary skill of Lawrence or Doughty, but there is a directness and feeling in his descriptions that have their own charm, and convey as effectively the peculiar fascination of the Bedouin's life.

The chapters in which he describes how he gently sent the R.A.F. packing and then with a handful of Bedouins put an end to raiding on the Syrian and Arabian borders, reveal his unfaltering understanding, his candid and yet loving appraisal of Bedouin character and life. It is only in the closing chapters in which he describes the part played by the Arab Legion during the war—it was the only Arab force fighting on the side of the Allies—that the dangers of the Anglo-Arab attitude make themselves felt. For there can be little prospect of peace in the Middle East if, as Glubb seems to believe, the only hope for the Arab countries lies in the revival of their imperialism and martial glory.

H.T.

Illustrated Short History of the Jewish People

By Cecil Roth

(East & West Library, 1948, 25/-)

Dr. Cecil Roth's *Short History of the Jewish People* is already a "household" book in many non-Jewish as well as Jewish homes. Originally published by MacMillan's in 1936 it subsequently appeared in a pocket edition under the imprint of

the East and West Library. Those who possess either or even both of these earlier editions will almost certainly want to possess a copy of the magnificent illustrated edition now published by the East and West Library.

The volume contains 155 plates, reproduced with all the skill and taste that one has learned by experience to expect from the publications of the East and West Library, and reflecting both the art of the connoisseur and the wide range of Dr. Roth's historical research. Apart altogether from the illustrations, however, the text of the earlier editions has been revised, enlarged and brought up to date, in the light of ten years' reading and research, and, one might add, the experience of the most tragic decade of the whole history of the Jewish people.

"When I wrote of European Jewry ten years ago," says Dr. Roth in his preface to this latest edition, "I was dealing with a healthy, living organism; to-day it is a charnel-house. Jewish history must be regarded henceforth, unhappily, in a completely different light." Nevertheless, Dr. Roth has wisely resisted the temptation to deal with that tragedy on a scale analogous to that of his treatment of past episodes. We are too close to the event to see it in its proper perspective, even when the perspective is that of the whole tragedy of Israel. One can only

hope that the immortal story recounted in these pages will challenge non-Jewish readers to realise the extent to which this tragedy has its roots in the past and present failure of so many Christians to evidence, in their attitude to their Jewish neighbours, that spirit of charity and goodwill which should be the hall-mark of a true Christian society.

The Ecumenical Review

Editor: W. A. Visser 't Hooft
(*World Council of Churches*)

This is the first number of a Quarterly which is to be the chief literary organ of the World Council of Churches. Bishop Brilioth in a descriptive summary to date of ecumenical movements, defines this periodical's task as "the continuous record of the World Council's history." Amongst the articles is one on The Unity of Christendom in the Strife between East and West, by Berdyaev, and a penetrating analysis of The Church, Russia and the West, by Martin Wight. An interesting description of the American Churches in the Ecumenical Situation is contributed by John Bennett, a professor at Union Theological Seminary, New York. There are reviews of books of significance in relation to the Ecumenical movement.

The review can be ordered in Geneva, New York, and London, and the yearly subscription is 12/- or its equivalent.

Eastern Churches Quarterly

Editor: Dom Bede Winslow
(Coldwell Ltd., Red Lion Square, W.C.1.)

Current events have focused a large measure of our attention on Eastern Europe and the Near East and therefore, although this periodical is in its seventh volume, we bring it to the notice of those of our readers who would like to know more about the Eastern Churches. The April-June number, for example, had several informative articles on Egypt and biographies of leading Church personalities. The surveys in each number cover a wide field, both geographically and historically, and enable the reader to enter into the problems of the Eastern Churches to-day with greater knowledge and sympathy. The yearly subscription is 8/-.

Abraham

By J. Kamm & Rev. P. Cohen
(Union of Liberal & Progressive Synagogues, London, 1/-)

This is the first educational publication of the Union. It is written as a biography for children, its purpose being to emphasise the significance of the life and character of Abraham. It is intended to build up a series, entitled "Great Jews"; the subject of the next will be Moses.

The life of Abraham is set against its historical background. There are some good illustrations of the discoveries at Ur.

Journal of Jewish Studies

Vol. 1, No. 1. 1st Quarter, 1948.
(Published by the Jewish Fellowship)

Both the Advisory and Editorial Boards, and the list of contributors, contain some of the most distinguished names, Jewish and Christian, in the field of Jewish studies. This periodical promises to supply a need. The articles are of wide interest within, of course, the framework represented by the title. There is a summary of current literature.

In Henry's Backyard

*By Professor R. Benedict &
Dr. G. Weltfish.*
(Henry Schuman, New York, \$2.50)

An interesting "primer" on Race problems has recently reached us from the U.S.A. Based on a colour cartoon film produced by U.P.A. in collaboration with Professor Ruth Benedict and Dr. G. Weltfish, it consists of a series of "stills" taken from the film with appropriate captions by way of letter-press.

This book represents both skill and enterprise. Skill, because every unnecessary expression has been pruned away, until the wording which remains is short, clear and to the point. Enterprising, because at first thought racial prejudice and racial equality are not promising subjects for a child's picture-book. The enterprise might well be copied in other countries.

PRESS REVIEW

COMMENTARY

Count Bernadotte

The *Times* (Sept. 9) in a leader headed "Hopes in Palestine" based fresh hope on the fact that "all over the Holy Land the effects of (Bernadotte's) patient mediation can be seen." The Israeli Government, it continued, is trying to put its own house in order, and is seeking to persuade the Irgun to pursue its programme by constitutional means, and some of the Arab leaders are beginning to see that they can lose nothing by accepting the Jewish offer to negotiate. It pointed out, however, that "the Irgun's fierce determination to make Jerusalem the capital of Israel . . . stands sternly in the way."

This fear for Jerusalem as a focal point of danger was justified when, on Sept. 17, Count Bernadotte was assassinated by members of the Stern gang after having been threatened with death if he returned to the City. The *Times* wrote: "The danger is that his murder may stir up hate and passion, but the only tribute to his memory can be the settlement which he was left too long alone and ill-supported to bring about himself."

The entire Press expressed shock and horror. The majority condemned the murder in the strongest terms. The following quotation from the *Daily Express* (Sept. 20) is given at length since it is representative of countless others.

"The murder of Count Bernadotte, most shocking in a series of cowardly crimes, was committed by a group of perverted fanatics known as the Stern gang. The Jewish population in Palestine have shown an acquiescence in the horrible activities of the Stern murderers and their like which is indefensible . . . (The Israeli Government) has knowingly tolerated in its midst an organisation which makes a business of killing. While that is so, can it be recognised as representative of a civilised state?"

Some papers blamed U.N.O. for "its dilatory and hesitant handling of the Palestine problem. It failed to give Count Bernadotte the backing he needed" *Scotsman* (Sept. 18). The *Manchester Guardian* (Sept. 20) expressed the belief that the responsibility of the Israeli Government is only partial. "It carries the responsibility because it failed to maintain law and order in a place of which it claimed to be in effective control." The leader offered its solution. "These evils will end only when the crisis ends which feeds them." "And the crisis will not end," it added, "until Israel and the partition of Palestine are recognised." For a very similar approach, cf. *Christian World* (Sept. 20), leading article.

The *Daily Mirror* delved deeper and sought for primary causes of which the murder is a result. It asked (Sept. 18):

"Will this murder of one man awaken people everywhere to a realisation of the immoral mess into which the world is plunging? Will the blood of

this martyr be the life-spring of a spiritual revival among individual men and women and among nations?"

The Refugees

During the first half of August, the entire Press gave prominence to the matter of the Arab refugees. Whilst the political reasons for the attitude of the Israeli state were recognised, there was no small amount of criticism based partly on humanitarianism (too frequent to quote), and partly on the demands of expediency. Illustrative of the latter:

"The Israelite Cabinet . . . appears to be oblivious of the immense moral effect which even a small token return of refugees would have. . . . It is the opinion of the mediator's advisers that Israel cannot be completely absolved from responsibility." *Times* (Aug. 7).

"A new and terrible barrier of hate will have been built between Arabs and Jews." *Daily Herald* (Aug. 9).

Some articles evinced cynicism.

"It might be thought that the sufferings of the Jewish people would have taught them the lesson of compassion." *Glasgow Herald* (Aug. 10).

"If, as they sometimes claim, the Jews have in Israel something to offer of value to civilisation, there is open to them a supreme opportunity of demonstrating it now." *Methodist Recorder* (Aug. 12).

See also *Daily Express* (Aug. 9); *Tablet* (Aug. 7); *Belfast News Letter* (Aug. 10).

The Arabs also came in for their share of criticism because of their unpreparedness and, in certain cases, unwillingness to tackle the problem from their side.

"Arab organisation has failed in face of so vast a migratory problem, and most of the Arab States have found reasons, good or not so good, for being unwilling to absorb hordes of refugees into their economy." *Glasgow Herald* (Aug. 10).

"The Arab ruling minority have gone about this business in the same way as they fought in Palestine, without public spirit, or personal sacrifice or common effort." *Economist* (Aug. 7).

We should note, however, certain letters which were printed in the papers, because such letters (to apply the words of the *British Weekly*, Aug. 12), "may be more significant than acres of the world's press." One represents a group of Jews who, "concerned to give expression to the universalistic ethic of Judaism has decided to sponsor the sending to Palestine of a few social workers who desire to relieve the sufferings of Jews and Arabs alike." Another, signed by Mr. Victor Gollancz, contains these words: "Jews without exception should understand better than anybody what it means to be a refugee; and that they should remain passive in face of the tragedy . . . ought to be unthinkable, whatever view they may hold about the degree of Jewish responsibility for it." A third, signed by a representative of the Church Missionary Society, appeals for help for those in Transjordan and Arab Palestine who are already

actively coupled with the refugees. Two others, signed by Mr. D. Lipson, M.P. and Mr. Shloimovitz respectively, express deep concern, and appeal for practical steps to be taken. To quote the *British Weekly* once more:

"The most creative social movements to-day are probably not to be sought in the political conflicts, international discussions, and even ecclesiastical conferences which fill the headlines, but in small valiant efforts to extend compassion and goodwill across the warring frontiers of the world."

But here the matter does not end. Frequent letters, articles and news items reminded readers that the Palestine refugees happen, through circumstances, to be only the temporary forefront of a terrible picture. The report on the refugee situation, submitted to the Secretary General of U.N.O. and quoted in *U.N. Bulletin* (July 1, 1948) said:

"The camps for displaced persons spread like a cankerous growth all over Central Europe, retarding and obstructing the work of peace-making. . . ."

A letter in the *Times* (Aug. 12) from Rev. Henry Carter, the Chairman of the Ecumenical Refugee Commission, drew attention to the fact that "the belief that the refugee problem in Europe will be solved when the refugees in I.R.O. care have been resettled is a delusion. Nearly 90% of the refugees in Europe are outside its definitions and protection." The figures he gave as relating to refugees within I.R.O. mandate alone, are "1,000,000 or more." Beside these, there are *millions* of Central European D.Ps. "A recent conservative estimate puts the total at 10 millions; it may well prove higher."

The Manchester Guardian (Aug. 30) in an article headed "10,000,000 HOMELESS," said:

"At least 11,000,000 people were rendered homeless by the Potsdam decision of the victorious Powers and so far official action has provided facilities for new life to about 1,000,000. . . . There is too little concerned Christian charity among the nations and too little money and too few ships to carry out a major human achievement which will take a decade to accomplish. . . . Figures of Refugees admission to overseas countries since July 1947, are startling in their meagreness." (Here follow figures).

It was regretted that programmes for economic resettlement are economically selective and continue the process of separating breadwinners from dependants. The tragedy of the continued break-up of families through this division into productive and so-called non-productive members was mentioned in several periodicals.

The August number of *Blackfriars*, the monthly review of the English Dominicans, devoted a leading article to Displaced Populations, in which it related the social problem to the political.

"The present number of *Blackfriars* contains several articles on the problem of populations and displaced persons because that is one of the fundamental problems behind the struggle between Communism and Christianity. It

is no use opposing Communism, which feeds on real injustices, unless we can provide not merely a better redress for these injustices, but also a means of reintegrating the people into localities. We must devise some way of re-planning the displaced persons, of slowing down and eventually stopping the movement of populations."

On Aug. 31 and Sept. 1, a spate of leading articles mostly in north-country papers, inspired by certain paragraphs in the latest Diocesan leaflet of the Archbishop of York, criticised U.N.O. somewhat severely for inaction in regard to Palestine in general, and Jerusalem in particular. The *Manchester Guardian* continued its informative articles by Arthur Koestler on subjects connected with the Israeli State: two, one on Israel's Ruling Powers, and one on Israel's Opposition, being of special interest (Aug. 31 and Sept. 2).

American Reactions

An interesting article appeared in the *Illustrated London News* (Sept. 4), by Cyril Falls, further to one published by him on July 3. The latter was concerned with "unfair criticism of British action in Palestine," and drew forth a number of replies from American readers. These he quoted and summarised on Sept. 4. In the main, the general tenor of these replies was:

"that I, and those who have been so much concerned by signs of hostility to this country in the United States on the question of Palestine, had exaggerated the importance of very vocal and well-organised but relatively unimportant elements, and at the same time confused the Eastern Seaboard with the whole of the United States."

This article should be compared with our press quotations on Britain and America in the Commentary of the last number of *Common Ground*.

Amsterdam

During the period under review the Religious Press devoted a great deal of space to the Assembly of the World Council of Churches at Amsterdam, on which summaries appeared also in the secular Press. The fullest reporting of the latter was given to the addresses on the different attitudes to the Churches' responsibilities in politics. The *Times* (Sept. 4) wrote in a leader: "The Churches must stand above all parties and régimes . . . They must never allow themselves to become organs of electoral propaganda." This was the subject of an important letter in the *Times* (Sept. 7), signed by Aelred Graham: "only ideas can neutralise ideas; the Christian idea must prove itself better than the Marxist, or else succumb to it."

The Amsterdam Conference attracted considerable notice also in the Roman Catholic Press. Sympathetic interest was expressed in the Ecumenical Movement and in the aims and hopes of the Conference which were the subject of several leading articles. The Roman Catholic conviction, however, was, and is, that no true union can be effected without a return to Rome on the part of the

churches which are not in communion with her. "Sad that they left, hoping that they or their descendants will one day return, the Church their mother wants and watches and prays for them all." *Tablet* (Aug. 28).

Important Roman Catholic Conferences

Two important and interesting conferences were given considerable space in the Roman Catholic Press. The first, the *Pax Romana*, i.e., the Inter-federal Assembly of the Graduate Branch of the University Movement held at Ware towards the end of August, was attended by professional and public men and women from twenty-five countries. This was "no mere academic gathering, but a union of men to whom the possession of a degree was above all a qualification to play a part in the life of the world and of the Church." (See *Tablet* (Aug. 28). Debates took place on Human Rights. The greater conference, however, the *International Catholic Conference*, took place at San Sebastian during the first half of September and numbered amongst its members some of the most distinguished and learned Roman Catholics from many nations. The theme was: "The Rights and Duties of the Human Person in Civil Society according to the Doctrine of the Catholic Church." Detailed reports will be published. The *Tablet* wrote: "The value lay above all in the contacts that were made, and in the way those present were able to realise . . . how many mansions there are in the house of the church, how much room there is within the universal framework for differences of tradition and outlook . . . and to cultivate the principle that unity is not the negation but the transcendence of diversity." *Tablet* (Sept. 25).

DIARY

Aug. 3, 1948: Roumania. Law comes into force transferring all Church schools to State control.

Aug. 4: Count Bernadotte at Press Conference in Alexandria appeals to all countries to help the 300,000 Arab Palestinian refugees.

Aug. 5: Roumania. New Law published placing all forms of religion and all religious teaching under State control, and providing that appointment of Roman Catholic clergy must be made through State authorities.

Aug. 16: Cape Town. General Smuts, leading Opposition attack on Government, demands clear statement on colour policy and immigration.

Report published from Paris of Egyptian attacks on foreigners and Egyptian Government's inaction.

Aug. 18: Lake Success. Arabs and Jews taken to task for restiveness under imposed truce. Israel warned against taking law into its own hands. Count Bernadotte telegraphs to S.C. reporting on deteriorating situation in Jerusalem.

- Aug. 19: Count Bernadotte, in telegram to S.C. repeats that demilitarisation of Jerusalem cannot be effected without U.N. armed force.
- Aug. 20: Anti-Jewish demonstrations in Bratislava. *Times* correspondent in Prague writes: "Anti-Jewish feeling has never been far from surface in Slovakia since the war."
- Aug. 22: First Conference of World Council of Churches opens at Amsterdam.
- Aug. 25: Count Bernadotte informs Israelite Provisional Government that immigration of all males of military age must stop on Sept. 2.
- Aug. 26: Geneva. Social and Economic Council decides to send to General Assembly, draft international convention dealing with Genocide. Attempts made to define word for legal purposes.
- Aug. 27: Prague. Official report of arrest of number of priests for helping "politically compromised persons" to escape from Czechoslovakia.
- Aug. 30: Status of I.R.O. formally established as specialised agency of U.N. and its powers thus considerably strengthened.
- Prague. Becomes known that Roman Catholic Hierarchy has protested to Czechoslovak Government against treatment of R.C. Church, rejecting suggestion that it is working against the people and regretting that no compromise has so far been possible on schools issue.
- Aug. 31: Father Kaczynski, chief co-ordinating editor of Roman Catholic press in whole of Poland, arrested.
- Sept. 3: Death of Dr. Benes.
- Sept. 4: Assembly of World Council of Churches closes at Amsterdam.
- Times* Leader on *Churches at Amsterdam*, "The strongest tie in any society is not the devotion of its members to each other but their common devotion to its purposes."
- Sept. 8-14: International Catholic Conference at San Sebastian.
- Sept. 11: Three hundred thousand youths of Catholic Action assembled in Rome. The Pope tells them that their victory must be threefold: over denial of God, over materialism, over social distress.
- Sept. 13: At opening session, Geneva, I.R.O. reported that in 12 months ending June 30, I.R.O. repatriated 51,000 and re-settled 205,000.
- Sept. 17: Count Bernadotte killed in Jerusalem.
- Sept. 18: Jerusalem. Curfew imposed and houses searched for Stern gang. Many arrests.
- Sept. 24: I.R.O. estimates about 321,000 children still scattered about Europe separated from the parents.





